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*Life of the late Rev. JOHN PARK-  
HURST, A. M.*

THE REV. JOHN PARKHURST, the subject of this sketch, was the second son of John Parkhurst, Esq. of Catesby-house, in the county of Northampton, by Ricarda, the second daughter of Mr. Justice Dörner, and was born in June, 1728. He received the earliest rudiments of his education at the school of Rugby, in the county of Warwick;—an education which, by intense mental labour, aided by a mind eminently gifted with sound judgment and deep penetration, he rendered perfect in itself, and beneficial to the world of letters, as well as to the cause of the Christian religion. The whole life of this truly excellent man and devout Christian, was honourable to human nature; and his death a sublime example of faith and resignation. From Warwickshire he removed to Clare-hall, Cambridge, where he proceeded A.B. 1748, A.M. 1752, and was some time fellow of his college. Not long after his entering into holy orders, his elder brother died. This event made him the heir of two considerable estates, the one at Catesby, in the county of Northampton, and the other at Epsom, in the county of Surrey: but as his father was still living, it was some years before he came into the full possession of them; and when he did, the acquisition of fortune produced no change in his habits, or his pursuits. He continued to cultivate with ardour the studies becoming a Clergyman; and from his family connexions, as well as from his piety and learning, he certainly had a great right to look forward to preferment in his profession; but an early attachment to retirement,

and to a life of close and intense study, prevented him from seeking any. In the capacity of curate, but without any salary, he long officiated for a friend with exemplary diligence and zeal. When, several years after, it fell to his lot to exercise the right of presentation, he was unfashionable enough to consider church-patronage as a trust rather than a property; accordingly, resisting the influence of interest, favour, and affection, he presented to the vicarage of Epsom, in the county of Surrey, the Rev. Jonathan Boucher. This gentleman was then known to him only by character; but having distinguished himself in America, during the revolution, for his loyalty, and by teaching the unsophisticated doctrines of the Church of England, at the hazard of his life, Mr. Parkhurst thought that he could not present to the vacant living a man who had given better proofs of his having a due sense of the duties of his office.

In the year 1754, Mr. Parkhurst married Susanna Myster, daughter of John Myster, Esq. of Epsom; this lady died in 1759, leaving him a daughter and two sons; both his sons have been dead some years, but his daughter survives him, and is the widow of the Rev. James Altham. In the year 1761, he was married a second time, to Millicent Northey, daughter of Thomas Northey, Esq. of London, by whom he had one daughter, married in 1791, to the Rev. Joseph Thomas. This lady, reared under the immediate inspection of her learned and pious father, by an education of the very first order, has acquired a degree of classical knowledge which is rarely met with in the female world; and those mental endowments

are still more highly embellished by the exercise and example of every domestic virtue.

Mr. Parkhurst's second wife closed her well-spent life at the advanced age of 79, on the 27th of April, 1800, having survived him upwards of three years. Never were modest worth, unaffected piety, and every domestic virtue, more strongly illustrated than in the character of this most amiable and excellent woman. Her sweetness of temper, simplicity of manners, and charitable disposition, are seldom paralleled, and never excelled.

In the year 1753, Mr. Parkhurst began his career of authorship, by publishing in 8vo. "A Friendly Address to the Rev. John Wesley, in relation to a principal Doctrine maintained by him and his Assistants." This work, however valuable, we may safely say, was of very little importance when compared with his next publication, which was "An Hebrew and English Lexicon, without Points; to which is added, a Methodical Hebrew Grammar, without Points, adapted to the Use of Learners," 1762, 4to.

To attempt a vindication of all the etymological and philosophical disquisitions which are scattered through this work, would be fruitless; but it is not, perhaps, too much to say, that we have nothing of the kind equal to it in the English language. Continuing to correct and improve this excellent work, he published a second edition, much enlarged, in 1778, and a third edition in 1792.

His philological studies were not confined to the Hebrew language; for he published "A Greek and English Lexicon to the New Testament; to which is prefixed a plain and easy Greek Grammar," 1769, 4to; a second edition, 1794; and, being desirous of making his literary labours more generally useful, he determined on publishing octavo editions of both Lexicons, still further enlarged and improved; for he continued to revise, correct, add to, and improve these works, till within a few days of his death. He had but just completed the copies, and received the first proof-

sheet of the Greek Lexicon from the press, when it pleased the All-wise Disposer of human events to take this learned and excellent man to himself. Fortunately the task of filial virtue devolved on his daughter, Mrs. Thomas, whose extensively cultivated mind enabled her to undertake the charge of completing her father's purpose; and this work was published in 1798. As, from their nature, there cannot be supposed to be any thing in Lexicons that is particularly attractive and alluring, the continued increasing demand for these two seems to be sufficient proof of their merit.

In 1787, Mr. Parkhurst published "The Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture, in Answer to the First Section of Dr. Priestley's Introduction to the History of early Opinions concerning Jesus Christ; together with Strictures on some other Parts of the Work, and a Postscript relating to a late Publication by Mr. Gilbert Wakefield." This work was very generally regarded as performing all that the title-page promised; and, accordingly, the whole edition was soon sold off. The brief, evasive, and very unsatisfactory notice taken of this very able pamphlet by Dr. Priestley, in a "Letter to Dr. Horne," showed only that he was unable to answer it.

Besides the above works, there is, in the Gentlemen's Magazine for August, 1797, a curious letter of Mr. Parkhurst's on the Confusion of Tongues at Babel.

Mr. Parkhurst was a man of very extraordinary independency of mind and firmness of principle. In early life, along with many other men of distinguished learning, it was objected to him, that he was an Hutchinsonian. Though Mr. Parkhurst continued to read Hutchinson's writings as long as he read at all, he was ever ready to allow that he was oftentimes a confused and bad writer, and sometimes unbecomingly violent. To have been deterred from reading the works of an author, who, with all his faults, certainly throws out many useful hints, for fear of being thought an Hutchin-

sonian, would have betrayed a pusillanimity of which Mr. Parkhurst was incapable. What he believed, he was not afraid to profess; and never professed to believe any thing which he did not very sincerely believe. He was indeed a most earnest lover of truth. The study of the Scriptures was at once the business and the pleasure of his life; from his earliest to his latest years, he was a hard student; and had the daily occupations of every twenty-four hours of his life been portioned out, as it is said these of king Alfred were, into three equal parts, there is reason to believe that a deficiency would rarely have been found in the eight hours allotted to study.

What the fruits have been of a life so conducted, few theologians, it is presumed, need to be informed, it being hardly within the scope of a supposition, that any man will sit down to the study of the Scriptures without availing himself of the assistance to be obtained from his learned labours.

Mr. Parkhurst's character may be collected with tolerable accuracy, even from this imperfect sketch of his life. His notions of church patronage do him honour; and as a farther instance of the high sense he entertained of strict justice, and the steady resolution with which he practised it on all occasions, an incident which occurred between him and one of his tenants may be here mentioned. This man falling behind-hand in the payment of his rent, which was 500*l. per annum*, it was represented to his landlord that it was owing to his being over-rented. This being believed to be the case, a new valuation was made: it was then agreed that, for the future, the rent should not be more than 450*l.* Justly inferring, moreover, that if the farm was *then* too dear, it must necessarily have been *always* too dear; unasked, and of his own accord, he immediately struck off 50*l.* from the commencement of the lease; and instantly refunded all that he had received more than 450*l. per annum.*

Mr. Parkhurst was in his person

rather below the middle size, but remarkably upright and firm in his gait. He was all his life of a sickly habit: and his leading so sedentary and studious a life (it having, for many years, been his constant practice to rise at five, and in winter to light his own fire) to the very verge of David's limits of the life of man, is a consolatory proof to men of similar habits, how much, under many disadvantages, may still be effected by strict temperance and a careful regimen. He also gave less of his time to the ordinary interruptions of life than is common. In an hospitable, friendly, and pleasant neighbourhood, he visited little; alleging that such a course of life neither suited his temper, his health, nor his studies. Yet he was of sociable manners; and his conversation always instructive, often delightful: for his stores of knowledge were so large, that he has often been called a walking library. He belonged to no clubs; he frequented no public places: and there are few men, who, towards the close of life, may not, on a retrospect, reflect with shame and sorrow, how much of their precious time has thus been thrown away, or, perhaps, worse than thrown away. Like many other men of infirm and sickly frames, Mr. Parkhurst was also irritable and quick, warm and earnest in his resentments, though never unforgiving. But whether it be or be not a matter of reproach to possess a mind so constituted, it certainly is much to any man's credit to counteract and subdue it by an attention to the injunctions of religion. This Mr. Parkhurst effectually did: and few men have passed through a long life more at peace with his neighbours, more respected by men of learning, more beloved by his friends, or more honoured by his family. The subject of this biographical sketch serenely closed a life of study and of virtue, far removed from the din of senseless pleasures and the follies of trivial society, after a most painful and lingering illness of ten months, on the 21st of February, 1797, at Epsom, in Surrey, where for many years he had resided. Mr. Parkhurst's remains now repose in his



family vault at Epsom, and in the Church there is an exquisitely beautiful monument, (executed by that distinguished sculptor, Flaxman,) raised by conjugal affection and filial piety to the memory of the kind hus-

band, the indulgent parent, and the enlightened preceptor. It bears the following inscription, written by Mr. Parkhurst's valued and learned friend, the late Rev. William Jones, of Nayland, in Suffolk.

### GLORY TO GOD ALONE.

Sacred to the Memory  
Of the Rev. JOHN PARKHURST, A. M.  
Of this Parish,

And descended from the Parkhursts of Catesby, in Northamptonshire.

His Life was distinguished  
Not by any Honours in the Church,  
But by deep and laborious Researches  
Into the Treasures of Divine Learning:

The Fruits of which are preserved in two invaluable Lexicons,  
Wherein the original Text of the Old and New Testament is interpreted  
With extraordinary Light and Truth.

Reader! if thou art thankful to God that such a Man lived,  
Pray for the Christian World,  
That neither the Pride of false Learning,  
Nor the Growth of Unbelief,  
May so far prevail

As to render his pious Labours in any degree ineffectual.

He lived in Christian Charity;  
And departed in Faith and Hope  
On the 21st Day of February, 1797,  
In the 69th Year of his Age.

#### *Considerations on the Life and Death of St. John the Baptist.*

(Continued from p. 107.)

#### SECTION VII.

*Considerations on the Imprisonment  
of St. John, the Message sent by  
him to Christ, and the Answer re-  
turned to it.*

ADMIRABLE is the advice of the son of Sirach to every one who is about to stand forth in the cause of true religion. "My son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity."\* The reformer will

proceed but a little way in his work, whose zeal is not backed with fortitude. The apprehension of danger, or even the frown of power, will alter his sentiments; he will see things in a different point of view, and turn with every blast of fashion or interest, till he himself believes every thing, and his hearers, offended and confounded, believe nothing.

Not so the Baptist. "What went ye out into the wilderness to see? A reed shaken with the wind?"\* No; a column firm and immovable, against which winds might blow, and waves beat, in vain: one who had fixed his principles, and considered well, before he entered upon action; one who began not to build, till he had first counted the costs; but who, when once he did begin, would be sure to finish.

\* Eccles. ii. 1.

\* Matt. xi. 7.



A person unacquainted with the world, and the tempers of its children, might, perhaps, be surprised upon hearing that a prophet, like St. John, who spent his time in calling his fellow-creatures to happiness and salvation, and who coveted no man's gold, or silver, or apparel, was cast into prison. But, as the wise man observeth, "The thing which hath been is that which shall be, and there is nothing new under the sun."\* Ahab, at the instigation of Jezebel, again thirsts after the blood of Elijah.

Herod, the tetrarch of Galilee, had put away his own wife, the daughter of Aretas, and had married Herodias, the wife of his brother Philip, whom, contrary to the laws of hospitality as well as religion, he had seduced, while a guest in her husband's house.† The sanctity and integrity of the Baptist had begotten, even in Herod, a great veneration and reverence for his character. "Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly."‡ But the matter of Herodias was a tender point, on which the tetrarch was not disposed to hear the law, because he was not disposed to do it. He was determined to persevere in what was wrong, and his monitor to persist in telling him of it, without reserve. "John said unto him, It is not lawful for thee to have thy brother's wife." John, who had overcome the world, could not, either by promises or threatenings, be induced to recede from his duty, through hope of temporal good, or fear of temporal evil. He was therefore soon convinced, by being carried to prison, that Herod had no farther occasion for his ser-

vice. And who doth not rather wish to have been imprisoned with him, than to have glittered in all the glories of the throne of Herod? Happy John, sequestered once more from a troublesome world, to converse with God, and to meditate on that blessed company, to which he was now hastening!

In this situation we find the thoughts of the Baptist employed not upon his own sufferings, but upon the interests of his great Master, the fame of whose miracles had reached the prison, and sounded in his ears. "When John had heard in prison the works of Jesus, he sent two of his disciples—"§ Thus the afflictions and tribulations which a Christian must endure for a little season, in the world, should serve only to quicken his desires after his Redeemer; of whose works, wrought in mercy for the children of men, he will often hear; and the contemplation of them should afford him continual delight in the time of his captivity, until the day of his enlargement shall come. With Paul and Silas let him declare the glad tidings of salvation, and sing the praises of God in the prison-house. Let him inquire diligently, and take every opportunity of hearing more particulars concerning his Saviour, as also of placing others in the way of information. So will he copy the example of him, who, "when he heard in prison the works of Jesus, sent two of his disciples," that they might be more fully instructed, as to his person and mission.

For that this must have been St. John's intention in sending them, is plain from the question which they were enjoined to ask; "Art thou he that should come, or do we look for another?" The Baptist could not propose this question for his own information, but evidently

\* Eccles. i. 9.

† See Josephus—Antiq. Lib. xviii. Cap. 6.

‡ Mark vi. 20.

§ Matt. xi. 2, &c.

for that of his disciples, whose prejudices in favour of himself, their first master, he found it so difficult to conquer. What he had hitherto said having proved insufficient for that purpose, he now, in compassion to their infirmity, condescendeth to have their scruples propounded in his own name; affording us thereby a very useful hint, that in order to instruct others, we should abase ourselves, and know how to become weak with those that are so. For it often happens, that men need information upon some important point, who either through pride or bashfulness will not ask it, or through passion and prejudice will not receive it at our hands. In this case, the good, which we cannot do directly, we must contrive, if we can, to do indirectly, by proposing those questions ourselves, which we know that others in company want to hear answered, but cannot bring themselves to ask. This method of edifying the weak, without exposing their infirmities, will produce in them that love and confidence towards us, which, for their own sakes, we wish them to have. Whereas a contrary conduct, by provoking and alienating their affections from us, may put it out of our power ever to be of service to them again.

The same charitable plan is carried on by our Lord, who, in his answer, instructs the disciples by seeming to instruct their master; "Go," saith he, and tell *John* what ye have seen and heard." And this may suggest a reason, why Christians in general should converse more upon religious subjects than they are wont to do, both asking questions, like St. John, and returning answers, like Christ, for the benefit and improvement of the by-standers, who may need information, though the person to whom one immediately addresseth oneself,

should not. And many a man hath been the better, all his life after, for a seasonable word spoken in common conversation, which is often more regarded and attended to, than a formal discourse from the pulpit.

The best proofs of a divine mission, which man is capable of receiving, are miracles, evidently and incontestably such; miracles, of the reality of which the outward senses, the eyes and the ears, are competent judges; miracles wrought publicly in the face of the world, in the presence of enemies as well as friends; and that, not once or twice, but repeatedly; and these miracles expressly predicted hundreds of years beforehand. Such were the proofs offered by Christ to the disciples of John. For "in that same hour," while they were present, and before their eyes, "he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight. Then said he unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he who-soever shall not be offended in me." As if he had said, I bear not witness of myself; my miracles bear witness of me. Only tell John what you have heard and seen, and he will teach you how to draw the proper inference. Isaiah, as he well knoweth, did foretell, that when Messiah came, he would perform such and such mighty works. You yourselves are eye and ear witnesses of the works done by me. Lay the premises fairly together, and you cannot be at a loss for the conclusion.

John had pledged his reputation as a prophet, that Jesus of Nazareth, whom he baptized in Jordan,

would answer the character of Messiah, and do the works predicted of him; as appears from John x. 39. where we read, that Jesus, having escaped from the Jews, "went again beyond Jordan, unto the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things which John spake of this man were true. And many believed on him there." Malice itself cannot find reason to suspect a collusion, when prophecies and miracles thus unite their testimony, and proclaim Jesus to be the Messiah.

At his word, "the eyes of the blind were opened, and the ears of the deaf unstopped; the lame man leaped as an hart, and the tongue of the dumb did sing;"\* the leprosy, that foul, contagious, and obstinate disease, for which so many ceremonies of purification were appointed by the law, was healed at once; and the dead in their graves, hearing the voice of the Son of man, came forth. Every malady and infirmity to which the children of Adam were subject, vanished at his presence, and confessed the almighty Deliverer of his people. This, therefore, is "He that should come," nor let us think of "looking for another," to open the eyes of the understanding, and let in the light of heavenly knowledge upon ignorant and benighted minds; to remove all obstructions, formed by interest, prejudice, or passion, and give us the hearing ear; to restore and invigorate the will and affections, that we may make large advances in the course of duty, and run with delight the way of God's commandments; to loose the tongues which guilt hath tied, and tune them to hymns of praise and thanksgiving; to cleanse us, by his blood, from all sin, the leprosy which ex-

cludeth from the congregation of Israel, the camp of the saints, and the beloved city; to raise our souls from death to life, and our bodies from dust to glory. "We have found him of whom Moses in the law, and the prophets did write—Rabbi, thou art the Son of God, thou art the King of Israel!"\*

There is one particular in this answer of Christ, which remaineth yet unnoticed; "The poor have the Gospel preached unto them." Our Lord here referreth to the celebrated passage in Isaiah, which, in the synagogue of Nazareth, he had expounded, and declared to be fulfilled in himself. "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings," or the Gospel, "to the meek," or poor: "he hath sent me to proclaim liberty to the captives,—to comfort all that mourn, to give them beauty for ashes, the oil of joy for mourning,"† &c. The meaning of all the figurative expressions here used by the prophet, is this—that Messiah should, at his appearance, confer upon such as were disposed to receive them, the two great evangelical blessings, namely, the remission of sins, and a participation of the Spirit of joy and gladness, with which God had "anointed him above his fellows." The inauguration of Jesus to all the offices of the Messiah, by this divine unction, John had beheld, when, after his baptism, he saw the Holy Ghost descending upon him, and thereby knew him to be that "Rod," or "Branch of Jesse," on whom Isaiah had elsewhere foretold, that "the Spirit of the Lord should rest."‡ Nothing, therefore, could be more apposite, than this part of Christ's answer, "The poor have the Gospel preached unto them;" the full import of which,

\* Isa. xlii. 5, 6.

\* John i. 43, 49.

† Isa. lxi. 1.

‡ Isa. xi. 1, 2.



considered as referring to the sixty-first chapter of Isaiah, and addressed to St. John, is as followeth—Go show John again, that the Spirit of the Lord, the Spirit of wisdom and understanding, the Spirit of might and counsel, which Isaiah foretold should rest upon the Rod and Branch of Jesse, and which John saw descending and abiding upon me, in the likeness of a dove, at my baptism, is not departed from me. The unction of the Spirit was not given me for mine own use; nor is it spent, or consumed, although it hath powerfully diffused itself to all about me. By it the poor are made rich, being instated in the kingdom of grace and of the Gospel, and anointed heirs unto the kingdom of glory. By it every contrite heart is healed; such as were shut up are set at liberty; such as were bound are loosed; and by it the yoke of the oppressor is broken.\*

We must not omit to mention the *end* for which, according to the prophet, all these changes were wrought in the converts to the Gospel; "That they may be called Trees of righteousness, the planting of the Lord, that he might be glorified." The "Rod," the "Branch of Jesse," the "righteous Branch of David," were the known titles of the Messiah, or Son of David; and it was his glory, while he lived upon earth, to make others, like himself, "Trees," or "Plants of Righteousness." This expression, as it standeth here, joined with others plainly descriptive of evangelical benefits and comforts, unfoldeth to us the true nature of those wonders which Isaiah foretold should be wrought in the wilderness, and which he hath represented under so rich a variety of poetical imagery; such as streams of water breaking forth in the deserts, causing them

to blossom as the rose; myrtles coming up, instead of briars; cedars, firs, and olive trees, instead of thorns, &c. The purport of these figurative predictions appears, by the passage before us, to be this; that the dry and barren places of Judea, where John baptized, and preached repentance, should, in the days of the Messiah, become a fruitful nursery of a new kind of plants, prepared for the celestial paradise. These were men of humble, peaceable, contrite hearts; such as poverty and disease had rendered those who came to be healed by Christ; such as the consideration of our sins and infirmities should render us all. To such is the Gospel of the kingdom preached, and they with joy receive it. "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall inherit the earth. Blessed are they that mourn; for they shall be comforted."

To these beatitudes let us add one more, with which our Lord concludeth his answer to the question asked by John's disciples. "Blessed is he whosoever is not offended in me." In other words—And now, blessed, thrice blessed are all they, who shall so consider the wonderful works done by me, as not to be offended at my poor and lowly appearance, during the time of my humiliation and suffering here on earth; or at the seeming harshness of my salutary doctrines to flesh and blood. For I well know, that many, though they have beheld me giving sight to the blind, and vigour to the impotent, cleansing lepers, making the deaf to hear, and raising the dead to life again; yet, because the truths which I deliver, are contrary to their interests, their pleasures, their pride, their prejudices, which they are determined not to quit, even for the kingdom of heaven; many, I say,

\* See the Works of Dr. Jackson, vol. ii. p. 542.

will reject what they cannot but acknowledge to be the counsel of God, and put away the word of salvation from them. Let a man only suppress his inordinate desires of things temporal, and he will be disposed to hear what I shall tell him of things eternal. Let him cease to love the world, and he will cease to have any objection to the Gospel. Let but his heart be open to conviction, and when the evidence hath been once fairly laid before him, he will never again ask the question, "Art thou he that should come, or do we look for another?"

(*To be continued.*)

#### FOR THE CHRISTIAN JOURNAL.

*Messrs. Publishers,*

I take the liberty of sending you the following extract from "An Address to the Inhabitants of the Parish of Kilmanry," by the Rev. THOMAS CHALMERS. I think it speaks the doctrine of the Gospel. How far it agrees with Calvinism, the professed system of faith of the Church of Scotland, of which Dr. C. is a minister, I leave to your readers to judge. K.

You must be quite familiarized with the melancholy spectacle of a zealous professor mourning over the sinfulness of his heart, and, at the same time, putting forth his hand, without one sigh of remorse, to what is sinful in ordinary conduct. Have you never witnessed one who could speak evil of his neighbour, and was at the same time trenched among what he thought the speculations of orthodoxy, and made the utter corruption of the soul of man one of these speculations? Is it not enough to say that he is a mere speculative Christian; for the very same thing may be detected in the practice of one who feels a real longing to be delivered from the power of that sin, which he grieves has such an entire dominion over him. And yet, strange to tell, there is many an obvious and every day sin, which is not watched against, which is not struggled against, and the commission of which gives no uneasiness whatever. The

man is, as it were, so much occupied with the sinfulness of his heart, that he neither feels nor attends to the sinfulness of his conduct. He wants to go methodically to work. He wants to begin at the beginning, and he forms his estimate of what the beginning is upon the arrangements of human speculations. It sounds very plausibly, that as out of the heart are the issues of life, the work of an inquiring Christian must begin there; but the mischief I complain of is, that in the first prosecution of this work, months or years may be consumed ere the purified fountain send forth its streams, or the repentance he is aspiring after tell on the plain and palpable doings of his ordinary conduct. Hence, my brethren, the mortifying exhibition of great zeal, and much talk, and diligent canvassing and conversing about the abstract principles of the Christian faith, combined with what is visible in the Christian practice, being at a dead stand, and not one inch of sensible progress being made in any one thing which the eye can witness, or the hand can lay a tangible hold upon. The man is otherwise employed. He is busy with the first principles of the subject. He still goes on with his wonted peevishness within doors, and his wonted dishonesties without doors. He has not yet come to these matters. He is taken up with laying and labouring at the foundation. The heart is the great subject of his anxiety; and in the busy exercise of mourning and confessing, and praying, and studying the right management of his heart, he may take up months or years before he come to the deformities of his outward and ordinary conduct. I will venture to go farther, my brethren, and assert, that if this be the track he is on, it will be a great chance if he ever come to them at all. To the end of his days he may be a talking, and inquiring, and speculating, and, I doubt not, along with all this, a church going and ordinance loving Christian. But I am much afraid that he is, practically speaking, not in the way to the solid attainments of a Christian, whose light shines before men. All that meets the eye of

daily observers may have undergone no change whatever, and the life of the poor man may be nothing better than the dream of a delusive and bewildering speculation.

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FOR THE CHRISTIAN JOURNAL.

*On the Misapplication of certain Terms.*

EVANGELICAL.

THIS word is the adjective, denoting the qualities of what is expressed by the substantive *Gospel*. The latter is derived to us *through the Saxon*, the former *directly* from a Greek compound word, which signifies *good tidings*; and is used throughout the New Testament, to express the *Christian revelation*; the first announcing of which by an angel, was in a word derived from the same root.\* By a very common figure, the four histories of the Author of the Christian revelation are termed *Gospels*.

The exact word *evangelical* never occurs, either in Scripture or in the Liturgy. The nearest approximation to it, is the word *evangelist*, which is thrice used in the New Testament, to denote a *teacher of the Gospel*. It is used in the same sense in the Liturgy; and also as a title peculiarly appropriate to the four historians of our Saviour's life.

The correct meaning of the term *evangelical*, according to Scripture and the Liturgy, is, therefore, to be found in the sense they ascribe to the word *Gospel*. That this is, as stated above, the *Christian revelation*, is supposed to be conceded, as no other (except the figurative one confined to the four histories of Christ,) is known by the present writer, to be entertained. The misapplication of the term calling forth these remarks, consists not in any abstract idea of it, but in an erroneous view, or a too narrow limitation of the particulars embraced in the general definition.

It is obvious, from the true meaning of the term, that every opinion and practice which comports with the Christian revelation, is *evangelical*;

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\* Translated, "I bring you good tidings." St. Luke ii. 10.

that every one which dissents from it, is not evangelical; that a system of faith and practice, embracing every particular included in that revelation, is *thoroughly*; and that every one deficient in any of these particulars, is, in proportion to the instances of such deficiency, but *partially*, evangelical.

The writer conceives the following to be the general outlines of the Christian revelation, and, of course, to constitute the particulars essential to a thoroughly evangelical system.\*

1. *The Trinity of Persons in the Unity of the Godhead.*

2. *The fall of man from his state of original uprightness; and the involving of all the human race in the consequences of that fall, by their inheriting a weak and corrupt nature, inclined to sin.*

This should be distinguished from the doctrine of *total depravity*. Whatever might have been the immediate effect of the fall upon Adam's character, independently of the Mediator's intervention; it is obvious that his posterity are so far removed from total depravity, as to be gifted with the power of consenting to the offers of divine mercy, and co-operating with the Holy Spirit in the work of their salvation. These offers could not have been made, nor this work been commanded, had our nature been wholly averse to all good, and wholly inclined to all evil; for then there would have been an utter impossibility of availing ourselves of divine mercy; our salvation, if at all effected, must have been the work of constraint upon mere machines; and our condemnation, not for our own, but our first parents' fault.

This article does not embrace the doctrine of the *imputation of Adam's guilt*, as far as that represents the whole human race to have sinned in Adam. This involves an impossibility. No man can sin in the person of another. It is no where in Scripture declared that he does. But this

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\* The writer will go into the proof of those points only which are questioned, or not made of sufficient importance, by those whom he conceives to entertain incorrect ideas of the particulars of an evangelical system.



unnatural opinion only could sanction another error—that we all deserve everlasting punishment for Adam's sin: for the Scripture is too express in declaring, that "the son shall not bear the iniquity of the father," and that "the soul that sinneth, it shall die;" to allow of this hypothesis on any other principle than the strange and impossible one, that the son sinned in the person of the father. In this world, indeed, we often see instances of the son suffering in consequence of his father's guilt; but divine justice will remedy this in a future state. So, also, human nature being corrupted and rendered prone to sin in the person of Adam, is thus transmitted to his posterity; but in a future state, if it be not their fault, they will be eternally removed from the consequences of this inherited evil.

3. *The actual guilt of every man, arising out of the weakness and corruption of his nature.*

This is not to be supposed the effect of necessity; for then God is the author of sin, it being impossible for any necessity to exist but by his appointment.

In every thing subject to its test, recourse should be always had to *experience*, as affording evidence paramount to all other possible arguments. Now I beg every reader to lay his hand upon his heart, and ask if he has not sinned; and if, in any one case, he did so, by any compulsion, which frees from blame his own will and consent. This being done impartially and sincerely, can leave none in doubt of the Scripture truths, that *all have sinned, and come short of the glory of God*—that *there is no man that sinneth not*—that *in many things we offend all*; and this, not as the result of any physical or moral necessity, but of our wilfully exposing ourselves to the effects of the *weakness*, and yielding to the *corruptions* of the nature we inherit.

4. *That Jesus Christ, the second Person in the Trinity, took our nature into union with his divinity, and thus became Mediator between God and man, to redeem us from the dominion of sin, and from its consequences, the wrath of God, and everlasting punishment.*

5. *That this redemption was for all mankind; but that it will be effectual to the salvation of those only who avail themselves of it.*

"That he, by the grace of God, should taste death for every man."\* "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."† "Who gave himself a ransom for all."‡ These texts are as clear a demonstration of the first part of this proposition, as could be presented by a detail of the multitude of similar import which might be adduced.

The latter clause is supported by the whole current of Scripture, which prescribes the discharge of duty, promises heaven as its reward, and threatens hell as the punishment of neglecting it. "Believe on the Lord Jesus Christ, and thou shalt be saved."§ "Work out your own salvation."|| "Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."¶ The whole Christian revelation speaks the same language. It, therefore, rests with man to avail himself of the redemption purchased by Christ, and be saved; or to slight and neglect it, to his condemnation. When the angel caused St. Peter's chains to fall "off from his hands,"\*\*\* it remained with the Apostle to avail himself of this power of escape, or to continue in prison. That he could have done the latter, no reasonable person will deny. His escape, however, though his own act, was put within his power by the angel's interposition; and therefore all the merit of it belonged to him, or rather to HIM by whom he was sent. So, also, Christ breaks the chains by which, without him, we should be bound to sin, and misery, and everlasting death; but we may refuse to embrace the opportunity of escape thus afforded, and still continue in degrading bondage. If we do embrace it, we can claim no merit, for the opportunity was not of our own procuring, but of the mere grace and

\* Heb. ii. 9.

† 1 Tim. ii. 6.

‡ Phil. ii. 12.

§ Acts xii. 7.

† 1 St. John ii. 2.

§ Acts xvi. 31.

¶ 2 St. Peter i. 10.

mercy of God in Christ. To him, then, only, all the praise is due.

We have nothing to do with reconciling all this with the foreknowledge or sovereign control of God. That is among the secret things which belong to him. It is departing from the simplicity of the Gospel, and, of course, from evangelical consistency, to trouble ourselves with it. What has been stated above is clearly revealed; and it is, therefore, our duty to embrace it. If it involve any *trial of our faith*, let us humbly submit to this, as a part of the probation through which we are to pass to seeing, not as now, *through a glass darkly*, but *face to face*; and knowing not as now, *in part*, but *even as also we are known*.

6. *That we are to avail ourselves of this redemption by faith in Christ*, as our only and all-sufficient Saviour—*by union and communion with his Church—by conforming to the spirit of the Gospel, and discharging all its religious and moral duties.*

That faith in the Lord Jesus Christ is necessary for our justification and salvation; that it is the principle upon which good works must be performed, in order to render them acceptable and pleasing to God; that this faith must embrace Christ as our Prophet, by whose doctrine alone we can attain to the knowledge of the true religion—our Priest, by whose atonement and intercession alone we can have the pardon of sin, and the favour of God—our King, to whom we should devote the entire homage of the heart, and the whole service of the life: these are points so generally regarded as fundamental in the Christian system, that their formal establishment is deemed unnecessary.

It is presumed that the necessity of union and communion with his Church may be shown to be also required in the Gospel, as a condition of salvation.

Men are to be *made disciples of Christ*, i. e. *admitted into his religion*, by being baptized “in the name of the Father, and of the Son, and of the Holy Ghost.”\*

\* St. Matt. xxviii. 19. where the word “teach” means, according to the original, *make disciples of*.

In the conclusion of the third and beginning of the fourth chapter of St. Paul’s epistle to the Galatians, he sets forth, more at large, the effects and privileges of baptism. “Ye are all the children of God, by faith in Christ Jesus.” That faith does not here mean the religious act of the mind usually known by that name, as an evangelical duty, appears from its being addressed to the very persons to whom, in this same epistle, St. Paul applies the following strong censures:—“I marvel that ye are so soon removed from him that called you into the grace of Christ,” (i. 6.) “O foolish Galatians, who hath bewitched you, that ye should not obey the truth?” (iii. 1.) “Now, after that ye have known God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage!—I am afraid of you, lest I have bestowed upon you labour in vain.” (iv. 9, 11.) Will it be said that persons who subjected themselves to such language, possessed that true and living faith “by” which they might be said to be “the children of God?” It is presumed not. Yet St. Paul expressly says—“Ye are ALL the children of God by faith in Christ Jesus.”

The difficulty vanishes at once, by giving to the term faith here, the sense which it must have in the following, among many similar passages—“A great company of the priests were obedient to the faith.” (Acts vi. 7.) “Do good unto all men, especially unto them who are of the household of faith.” (Gal. vi. 10.) “Earnestly contend for the faith which was once delivered unto the saints.” (Jude 3.) The sense in which it is supposed necessary to understand the word faith in these passages, is *the system of faith termed the Gospel*. In support of this, the most respectable authority might be quoted. It is the obvious sense of the context. “The law,” i. e. the Mosaic dispensation, “was our schoolmaster to bring us unto Christ. But after that faith,” i. e. the Christian dispensation, “is come, we are no longer under a schoolmaster.”

Thus understood, the text in ques-



tion may be paraphrased as follows: *Ye are all the children of God by the Gospel which is in Christ Jesus: not because of your faith and holiness; for ye see that I have to condemn much unfaithfulness and irreligion among you, even to such a degree, that I am afraid, lest I have bestowed upon you labour in vain: but by virtue of the covenant relation in which you stand to God, under the Gospel, now that it has superseded the law, which served but as a schoolmaster to bring us unto Christ.* "For," (he proceeds to illustrate this,) "as many of you as have been baptized into Christ," and thus, in the appointed way, embraced the Gospel, "have put on Christ; and if ye be Christ's, then are ye heirs, according to the promise." Proceeding in an uninterrupted strain which shows that he continues his reference to being "the children of God," not by any personal holiness, but in virtue of a privilege conferred by the Gospel on "as many as have been baptized into Christ," St. Paul adds, "God sent forth his Son to redeem them that were under the law, that we might receive the adoption of sons; and because ye ARE SONS" (he still addresses the foolish, wicked, and unfaithful Galatians, upon whom he fears his labour will have been bestowed in vain) "God hath sent forth the spirit of his Son into your hearts; crying Abba, Father." That is, the Divine Spirit ratifies this covenant relation, whereby God becomes, in an especial sense, your Father.

Hence it appears that by baptism men receive the privilege of the adoption of sons, and heirship of heaven. This does not necessarily suppose holiness of heart and life, or ultimate attainment of heaven. The sons of God, as were many of these Galatians, may be rebellious and undutiful children. The heirs of heaven, as the Apostle feared of some of these, may yet forfeit their inheritance.

A further effect of baptism is revealed in the following passages: "By one Spirit are we all baptized into one body." "Now ye are the body of Christ." (1 Cor. xii. 13, 27.)

This is, in the next verse, called "the Church," agreeably to Eph. i. 22, 23. "the Church which is his body."

Hence it appears, that the privileges just seen to attend baptism, are connected by the wisdom of God, with union with his Church, effected by that ordinance. This is a visible society, for it is entered by a visible ordinance, and is distinguished by a visible ministry, as appears from 1 Cor. xii. 28. In his first Epistle to Timothy, St. Paul gives him directions for the choice of fit persons to serve in the two lower grades of the ministry, and adds—"These things write I unto thee that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God." Here is additional evidence, that the body or Church of Christ, in union with which such inestimable privileges are possessed, is a visible society, under a visible ministry.

That maintaining communion with this Church is an appointed mean of securing the sanctification and salvation offered through the Redeemer's atonement, is the last point to be established under this head. The reader is requested to bear in mind, what we have already seen, that the *body* and *Church* of Christ are synonymous.

"By one Spirit, are we all baptized into one *body*, and have been all made to drink into one Spirit." (1 Cor. xii. 13.) Here the connexion between union with the body, and participation of the Spirit, is most obvious.

In the second chapter of Ephesians, verse 16, St. Paul speaks of Christ having "reconciled both" Jews and Gentiles "unto God in one *body*;" and giving "both access by one Spirit unto the Father." Compare this, for illustration, with 1 Cor. xii. 13. In the last four verses of the above mentioned chapter to the Ephesians, he changes the figure, but obviously retains his design of representing union with the Church of Christ as the appointed mean of possessing the privileges, and advancing in the piety of the Gospel.

In the fourth chapter of the same Epistle, verses 11, &c. St. Paul de-



clares, that the divine purpose in sending religious teachers, was "for the edifying of the *body of Christ*;" proceeding most clearly to show, that in communion with this body, we are to enjoy the privileges, and preserve the true faith and piety of the Gospel.

It is "the *Church*, for" which "Christ gave himself." (Eph. v. 25.) The spiritual good he would effect by his transcendent love in our redemption, is to "present to himself a glorious *Church*, holy and without blemish." (v. 27.) And to this end, he "nourisheth and cherisheth the *Church*." (v. 29.)

"Not holding the *Head*," is represented (Col. ii. 18, 19.) as proud rebellion against the order of Christ, to be most assiduously opposed by all true believers; while the reverse, by communion with the body, is declared the mean whereby spiritual "nourishment" is to be "ministered," Christian unity preserved, and the disciples of the Lamb are to increase "with the increase of God."

The writer is humbly conscious of having exhibited a true picture of Gospel doctrine under this head; and trusts that the reader will not think it an unwarranted assertion, that a system of religious belief, in order to be fully evangelical, must embrace the principle that union and communion with the Church of Christ, a visible society, entered by baptism, and characterized by a visible ministry, is a divine condition of our enjoyment of the spiritual and eternal blessings purchased by the death of Christ.

The question immediately presents itself, *Where is this Church?*—*Lo, here it is*—and, *Lo, it is there*, are heard on every side. To determine between these contending claims, let us regard the word of the Lord by the prophet Jeremiah: "Stand ye in the ways, and see, and ask for the *old paths*, where is the good way, and walk therein." And let the rule of our inquiry be that dictated by inspiration to Isaiah: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

On so momentous a subject as the characteristics of the Christian Church, the Scriptures are not silent. Let us search and look, that we may know what is evangelical sentiment on this head.

I presume it to be acknowledged that the Christian sacraments, public worship, and instruction, and a ministry, are essentials of the Church.

That the ministry must derive its authority from the Divine Head of the Church, is obvious from those who sustain it, being called "ambassadors for Christ," acting as his agents, and "in" his "stead;"\* "ministers of Christ, and stewards of the mysteries of God:"† and from that fundamental maxim of ecclesiastical polity, "No man taketh this honour unto himself, but he that is called of God, as was Aaron."‡

Now the Church being a visible and well ordered society, we are necessarily led to expect that God, in his wisdom, will provide a ministry in such a way as to preserve its order, and guard it against imposition. If, by an immediate act, he commissions men to discharge its functions, he will doubtless enable them to give those incontestible evidences of their call, which were given by his prophets and apostles of old—*supernatural powers*. Else the delusion of fanatics, and the arts of impostors would keep the Church in perpetual confusion. If the ministerial office be not thus immediately conferred, it must be given through the agency of those who have received it, with power to transmit it; or else the divine commission ceases: for in any others, none but mere human authority can exist.

Where, now, was the power of transmission lodged?

It will not be denied that the Saviour's promise to the Apostles to be "with" them "always, even unto the end of the world,"§ involves the authorising of them to transmit their office to that remote period. Let it be remembered, that this is recorded to have been said to "the eleven disciples," i. e. the apostles. There were also, at that time, other ministers, the

\* Jeremiah vi. 16.    † Isa. viii. 20.

\* 2 Cor. v. 20.

† Heb. v. 4.

† 1 Cor. iv. 1.

§ St. Matt. xxviii. 20.

seventy. Hence we infer, that the power of transmission was not essential to the ministerial office, but given to the apostles especially.

To whom, now, did they impart it? They ordained Deacons,\* who preached and baptized;† and elders.‡ Were either of these empowered to commission others? It will not be questioned, that this power is the most important with which a minister can be invested. On its judicious and proper discharge, more is depending with regard to the interests of the Church, than on that of any other function. We may, therefore, reasonably look for apostolic directions on that subject. Let the reader turn to Acts xx. 17—35. 1 Tim. iii. Titus i. 6—9. 1 St. Peter v. 2, 3. and he will see a body of wholesome advice for Bishops or Elders, and Deacons, whereby to govern themselves in the duties of their respective offices. But he sees not one word of counsel or direction in that most important function—*ordaining to the ministry*. And is it then possible, that the Church is left without the benefit of any caution on this momentous subject? No: at Ephesus, where were the very elders addressed by St. Paul in Acts xx. lived also Timothy.§ To him the apostle gives rules for the choice of Bishops or Elders, and Deacons;|| and him he exhorts to “lay hands suddenly on no man;”¶ but “commit the things that” he had “heard to faithful men, who shall be able to teach others also.”\*\* To Titus, St. Paul gives similar directions for the choice of ministers, and declares that he left him in Crete to “ordain Elders in every city.”††

What, now, reasonably and necessarily follows? That the Bishops or Elders, and Deacons did *not*; and that Timothy and Titus *did*, possess the power of ordination; for they only had directions given them for the due exercise of this power; while, in very full enumerations of the qualifications

of Bishops or Elders, and Deacons, not one word is said on the subject. Consequently, Timothy and Titus held a grade of ministry in the Church, superior (because possessing superior powers) to the Bishops or Elders, and Deacons. To the first, then, of three orders, and to that only, it appears that the power of ordination was given. Its assumption, therefore, by either of the other orders must necessarily break the succession, and of course set aside the divine commission.

That the practice of the primitive Church showed its sense, in its best and purest days, to accord entirely with the above view (an unimportant change having taken place in the names of the two first orders, by the reverent relinquishing of the name *Apostle*, and taking from the second, that of *Bishop* for the first,\*) might be easily made to appear. Enough has been done, however, to show what is the evangelical view of this subject; and to evince that the Liturgy is in strict accordance with the Gospel, in declaring, that “from the apostles’ time there have been these orders of ministers in Christ’s Church, Bishops, Priests, and Deacons”—that they were “appointed by” the “divine Providence” of “Almighty God”—and that, consequently, “no man shall be accounted, or taken to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said functions, except he hath had Episcopal consecration or ordination,”† i.e. consecration or ordination by a Bishop, as the highest of three grades in the ministry, and alone clothed with power to ordain.

\* Theodoret, a Christian writer of the fifth century, gives the following account of this fact. “In process of time those who succeeded to the apostolic office, left the name of *Apostle* to the Apostles strictly so called; and gave the name of *Bishop* to those who succeeded to the apostolic office.” (See quotation in lesson xix. Exp. & Enl. Cat.) The term *Priest* began early to be applied to the second order. It is the fact of the three distinct orders, and not the precise names of those orders which is important.

† Preface to the Ordinal, and Prayers in the services.

\* Acts vi. † Acts viii 5, 12, 13, 38.

‡ Acts xiv. 23. § 1 Tim. i. 3.

|| 1 Tim. iii. ¶ 1 Tim. v. 22.

\*\* 2 Tim. ii. 2. †† Tit. i. 5—9.



That another condition for enjoying the full benefits of Christ's atonement, is conformity to the spirit, and devotion to the duties of the Gospel, is too obvious on every page of holy writ, to require proof.

7. *That these conditions can be performed only by the directing and sanctifying aid of the Holy Spirit.*

That this is vouchsafed in perfect consistency with moral agency, i. e. so as to impose no necessity, so as not to remove the possibility of falling, so as to be offered alike to all, and so as to leave every one an agent in his own salvation, or the cause of his own avoidable destruction,—necessarily follows from the evangelical doctrine proved under the fifth head. Hence it also follows, that this grace is imparted to all, in a sufficient degree to enable them, by consenting to and improving its influences, to commence the religious life, and then to use the appointed means (which are religious exercises generally, and especially the sacraments and ordinances of the Church,) for its further influence, in the improvement of which, by the proper direction of the moral agency, consists growth in grace and holiness.

8. *That after all, perfection is not here attainable, danger of falling always exists, the highest services are unworthy, lapses and failures will be experienced by the best.*

Hence the necessity of unremitted watchfulness—diligent and faithful use of the means of grace, and constant reliance on it—deep humility—and trust in the all-sufficient merits of our ADVOCATE WITH THE FATHER, as alone affording hope of our services being accepted and blessed.

I now request the reader, before pronouncing on this humble effort, plainly to set forth what is essential to evangelical doctrine, to consult his Bible, and see if I may not fairly say, *Thus it is written—Thus saith the Lord.* If so, I call upon him to aid in rescuing an invaluable word from very current, but very gross misapplication; whereby party feelings, or the suspicion of party influence, is very generally excited by

the term EVANGELICAL. So completely is it enlisted as a sectarian motto, that the barbarous word, *semi-evangelical*, is invented, and has the sanction of respectable usage, to denote those who do not come quite up to the party's mark.

We have seen what the Scripture determines on the subject. God forbid that we should judge the motives of any man, or believe that wilful fault necessarily exists, where we honestly think there is a departure from the simplicity of the Gospel, or an abandonment, or too light an estimation of any of its principles. We may honour fidelity in maintaining any of the doctrines of revelation, although some may be overlooked; we may make charitable allowance for different views of the Gospel from what we entertain; we may admire efforts to bring sinners to Christ, that they may be sanctified by his Spirit, and saved by his mercy, although there may be omitted the enforcing of the necessity of union with his Church, in order to union with him, and of the use of the means of grace afforded in that Church, in order to growth in grace; we may applaud and emulate zeal for the diffusion of religious truth, even though it do not recognize, and be not connected with the enlargement in its primitive purity, of that "CHURCH OF THE LIVING GOD" which is "THE PILLAR AND GROUND OF THE TRUTH.\*" But we ought not to suffer these efforts and this zeal to be distinguished as peculiarly *evangelical*.

One word more. There is an evangelical spirit and temper, as well as evangelical principles. However thoroughly we may believe the latter, it will profit us nothing, unless our hearts embrace, and our lives exhibit the former. All bigotry and uncharitableness, all asperity, proneness to suspicion, rash judgment of motive, spiritual pride, boasting, ostentation, self-righteousness, disregard for order and authority, are excluded from the heart and life of the true follower of

\* 1 Tim. iii. 15.



Jesus. Charity, meekness, humility, forbearance, kindness, gentleness, suspicion of oneself more than others, love of order, and submission to authority, are inseparable from a just claim to being EVANGELICAL.

N. L. K.

FOR THE CHRISTIAN JOURNAL.

*Some Account of the Church at Greenfield, Massachusetts.*

WE return our thanks to the Reverend Gentleman who has favoured us with the following Communication. We shall be happy to receive similar views of other parishes.

GREENFIELD, the shire town of Franklin county, in the Commonwealth of Massachusetts, is situated on Connecticut river, 70 miles north of Hartford, and 90 miles west of Boston, at little more than half the distance from the latter place to Albany. In this town, previous to the year 1812, were four or five families attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, who had been occasionally visited by the Rev. Messrs. Rayner and Chase,\* of Connecticut. In consequence of the sentiments and advice of these gentlemen, particularly of the latter, who has been instrumental in advancing the interests of our Zion in many parts of the country, they were induced to commence the celebration of divine service, according to the order of the Church, and to continue it regularly in their respective houses. In December, 1812, the Rev. Mr. Cornwall, from Connecticut, visited them, and administered the holy communion to three individuals. In the spring of the year 1813, arrangements were made for collecting subscriptions to build a house for public worship; and, to this end, an appeal was made to the liberality of churchmen in different parts of the country. Thomas Chapman, Esq. and Mrs. E. Hall, visited Hartford, Middletown, New-Haven, and New-York, and applications were made, by Dr. A. F. Stone, in several places in Massachusetts

and Rhode-Island. About 1800 dollars were collected, of which more than 500 were received from the generous friends of Zion in Middletown and New-York. In the former place, Mrs. Margaret Clay and the Rev. Dr. Kewley made a handsome donation of communion plate. With this encouragement, the building of the Church was commenced, and completed in the summer of 1814, at an expense of between three and four thousand dollars, when it was consecrated to the service of Almighty God by the Right Rev. Alexander V. Griswold, Bishop of the Eastern Diocese. In the spring preceding, the writer of this sketch began his ministerial labours in the parish, and was instituted Rector of St. James's Church, in May, 1815. The number of families at present attached to the society, is 65—communicants, 50. Since the formation of this parish, a small society, connected with the same, has been organized in Montague, seven miles distant from Greenfield, containing 18 communicants, amounting in the whole to 83, an increase of 80 in six years. The number of confirmations is 100. Much opposition, as was to be expected, has been encountered; but a steady perseverance, and, as we trust, a constant regard to Christian-principle, during the whole progress of the Church's establishment, have been crowned with the divine blessing.

Within the last six months, a new society has been organized in Guilford, (Vermont) seventeen miles north of Greenfield. An elegant Church has been erected in that place, and consecrated to the service of God, in which between three and four hundred devout worshippers unite in the pure services of the sanctuary. For the establishment of this society, we are much indebted, under God, to the prudent and zealous labours of Mr. A. L. Baur, a young gentleman from Connecticut, who has officiated there as a catechist and lay-reader.\* Twen-

\* It is remarkable, that in Guilford, a year since, the use of the Prayer Book was unknown. In that place about 40 have been confirmed, and there is nearly the same number of communicants.

\* Now Bishop of Ohio.

ty-five miles north of Guilford, is another flourishing parish, at a place called Bellows' Falls, where a handsome Church has also been erected and consecrated. Three miles from Bellows' Falls, is a new society, at Drewsville, the prospects of which are promising; and another in a flourishing state, 25 miles north, at Windsor. These churches have all been founded since the establishment of St. James's at Greenfield, which, in the year 1814, was more than 60 miles distant from any Episcopal society with which regular intercourse might be maintained. The Lord has indeed been pleased to smile graciously upon the desolate parts of his vineyard; the waste places of Zion he has caused to be built up; and we may believe that where similar efforts are made, the divine blessing will, in like manner, be bestowed.

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FOR THE CHRISTIAN JOURNAL.

*Collections for the Episcopal Fund.*

As this is the season appointed by the Convention of New-York for collections in the several congregations, in aid of the Episcopal Fund, I will take the liberty (with the permission of the publishers) of addressing a few considerations on that subject to my brethren of this Diocess.

The Canon by which these collections are required, was passed in Convention, 1796. The object is declared to be the raising of a fund, which "shall be permitted to accumulate, without diminution, till the annual profits of the fund become adequate to the support of a Bishop; and then, by mutual consent of the Bishop of this State for the time being, and the Convention, the Bishop shall hold no parochial cure; but shall devote himself entirely to the duties which pertain to his Episcopal office."\*

On the benefits to be anticipated from the attainment of the object of this Canon, a few remarks shall be submitted. But, first, the attention of the reader is respectfully solicited to the following statement, which will show the progress of the fund. It is

drawn from the various reports of the Treasurer, published in the Journals of the Convention.

In 1801, five years after the passing of the Canon, the fund amounted to

In.	Increase in
1802, to \$ 3037 19½	1 year, 408 15½
1804, 4012 37½	2 years, 975 18
1806, 4847 58	do. 835 20½
1813, 10499 95	7 years, 5652 37
1814, 11435 35	1 year, 935 40
1815, 12660 99	do. 1225 64
1816, 14414 97	do. 1753 98
1817, 16124 38	do. 1709 41*
1818, 17844 53	do. 1720 15

In 1816, agreeably to a resolution of the preceding Convention, the returns of collections began to be inserted on the Journals. The insertions thus made, exhibit the following facts.

In 1816, there were collections for the Episcopal Fund, reported from 20 congregations, amounting in the whole to

In 1817, from 25 congregations, amounting to	717 42
In 1818, from 28 congregations, amounting to	790 05

Now let it be recollected that the Canon is imperative, requiring these collections to be made in every congregation in the Diocess—that the congregations now amount to 113 in number—and that of the very few in which the requisitions of the Canon have been regarded, several may be fairly ranked among the most wealthy in the United States.

Upon the whole it appears, that the Diocess of New-York has been twenty-two years raising a fund for the support of its Bishop by annual contributions, and by constantly adding the interest to the principal; and that this fund does not yet amount to \$20,000.

The reader is left to make his own reflections on the above facts. In doing so, however, let him bear in mind the object contemplated by the Canon. It is the support of our Bishop as

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\* A comparison of the reports of the aggregate amount of the fund in 1816 and 1817, will show that there is a material error in the printed Journal, in giving the increase for 1817.



such, and his consequent relief from parochial labours and responsibilities. And surely the fact that he has 113 congregations under his episcopal care and superintendence, some of which are situated near the extremities of this large state, must most powerfully enforce the necessity of the provisions of the Canon.

These congregations are to be frequently visited. The apostolic rite of confirmation, in the apostolic mode, can be enjoyed by thousands of our brethren, only by the Bishop's taking long and frequent journeys for its administration. Frequent episcopal visits are also shown, by universal experience, to be, every way, of eminent service to the Church, and one of the means of its prosperity most frequently, and most largely blessed.

Greatly too, in various other ways, does the charge of a diocese draw upon the Bishop's time and care. For counsel in difficulties, for the removal, by timely and paternal interference, of local jealousies, and for the healing of animosities, this extensive family naturally look to him. Who has so little knowledge of human nature, or so little sensibility, as not at once to perceive that his time, care, and attention, must thus be very considerably engrossed?

In his oversight of the Clergy, too, besides the peculiar responsibility that rests on him, in the admission of candidates into their number, who does not see that even in the best state of human affairs, there must be much to require deep and undivided consideration, much to exercise prudence and maturity of reflection, much to enlist anxiety and solicitude?

Now, with these claims upon his time and care, how can the Bishop also discharge the duties of the pastor of a parish—duties in themselves sufficient to occupy a man's whole attention? It ought not to be expected—It cannot be—It is not so. The truth ought to be understood. The present writer has sufficient opportunities of knowing that it were imagining what *does* not, because it *cannot* exist, to expect in the person of the Bishop of the Diocese, a pastor,

such as the spiritual interests of a parish require. In zeal, in devotion to his duties, in most laborious improvement of what time he has, he may be worthy of imitation by every presbyter in his Diocese. But we must not look for impossibilities. Nor zeal, nor devotion, nor labour can effect them. That parish must suffer which depends for parochial oversight and care on the active Bishop of an extensive diocese; and while the *general* interests of the Church are promoted by his activity and usefulness in his higher calling, *its particular* disadvantage must be the price.

But the welfare of Religion and the Church presents another most important view of this subject.

The high station which our Bishops hold, and the evidence that station affords of the respect entertained by the Church for their piety and learning, should lead to every effort that their characters may claim from the world equal respect, and that their usefulness in the general cause of religion, may be proportioned to their eminent and conspicuous standing. Whatever intervals of leisure, therefore, their official duties may admit, they should be enabled to devote to studies which may secure for them the place in society that their office should hold, and fit them to be valiant and strong in defence of the truth.

Again; the control which the house of Bishops possesses over the proceedings of our highest ecclesiastical body, is one of the most invaluable parts of the constitution of our Church. To that house, as a permanent body, composed of men selected for their piety, wisdom, and prudence, by a choice originating in a Diocese, and sanctioned by the Church at large, and possessed of experience in ecclesiastical concerns,—we may safely look for security against unpromising innovation in discipline or order, and the encroachment of erroneous and strange doctrine. Let, then, every friend of the Church do what in him lies to afford its members leisure for those studies, and that reflection, which may minister to their usefulness in this important station.



But such leisure can never exist, where the care of a parish is super-added to that of a diocese.

Now, I respectfully, but earnestly entreat my brethren in this section of the Church, to dwell for a while on reflections suggested in this humble appeal—to pardon the liberty I now take—to engage their hearts, and devote their means to the interests of the Church—and to ask themselves what it is their duty to do, now when called upon by the authority of the diocese, to aid in providing for the support of its Bishop.

I presume the *peculiar circumstances of the parish* constitute the usual excuse for omitting, so very generally, a compliance with the Canon on this subject. Let it be remembered, however, that the Canon prescribes no sum. A very small collection is much more creditable to some parishes, than a much larger one to others. At all events, it shows a disposition to observe the rules of the Church; and give, even if it be only the widow's mite, into the treasury of God.

The average number of congregations in which there has been a neglect of the episcopal collections during the last three years, is more than 80. The average amount collected in each congregation out of New-York,\* in which the collection was made for 1818, is a little more than \$9. Take now the half of this, \$4 50, as what might be expected from each of the above mentioned 80 congregations; and it appears that the fund has been each year deprived of \$360, or \$1080 in the three years, independently of the interest that would have accumulated.

Let any one acquainted with our diocese, apply similar reasoning to the whole period since the enactment of the Canon; and see what the Church has lost by the failure of parishes to give gladly *even of their little*. When there is a disposition to release any

Church from its obligation to obey the Canon, let it be remembered to what unkindness in neglecting to alleviate the Bishop's burden—to what serious inconvenience to a sister parish—and to what an hinderance to the prosperity of our Church, it will be, thereby, rendered conducive.

Would the hope be presumptuous that this fund might be deemed of sufficient importance to find increase also from other sources—that in apportioning acts of liberality to pious purposes, this might not be overlooked—that it might be borne in mind, when provision is made for devoting to the encouragement of religious institutions a share of Heaven's bounty, when the proprietor shall have ceased for ever to enjoy it?

A CHURCHMAN  
of the Diocese of New-York.

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## PRUDENCE.

*Extracted from the School Fellows.*

A MORAL TALE.

It was the wish of Lady Jones to educate her daughter at home, had she not feared that the excessive fondness of Sir David would counteract her design. For eleven years Winifred had been the object of her mother's care and her father's indulgence. He was equally desirous of promoting her welfare, and thought to make her happy by granting all her desires: the surest means of endangering it, as nothing is less productive of happiness than unlimited indulgence.

Often subject to gout, which irritated his temper, Winifred was his chief amusement. If she was cross and fretful, he was likewise out of temper; and if the store of cakes and sweetmeats, kept for such occasions, did not restore her to good humour, he immediately attributed her displeasure to her mother having attempted to give her some instruction.

This was in her younger days. Whenever he saw her pouting at the book, or twisting the needle and thread round her fingers, which her mother had put into her hands,—it was his

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\* By looking at the returns in the Journals, the reader will perceive that the Churches out of New-York, are not the only ones that have been deficient.

constant remark,—“She is yet too young to learn: at a proper age these things would come of themselves.” He knew better than this, but he did not like to see Winifred made uncomfortable; and she might have remained in ignorance all her life, had not her mother been careful to prevent the ill effects of such a neglect of education, by constantly remarking, that there were many children of their acquaintance who could read and write at Winifred’s age—then nearly six years old. “If she was accustomed to do it,” rejoined Lady Jones, “such employment would soon afford her more pleasure than playing with her father’s watch-chain, or the buttons on his coat.”

The fact was, Sir David found no amusement in hearing Winifred’s attempt to spell, or in her making pretence to work. The gout was always worse when he was alone; and Lady Jones could not leave him long enough to pursue the plan which she wished for instructing her child.

Still her patience and perseverance did a great deal with the tractable temper of Winifred, aided by the emulation excited in her by some children in the neighbourhood, whom her father allowed her to visit, as he was generally entertained on her return by the accounts which she gave of what she had seen and heard.

At a very early age there was something in the breast of Winifred that was not satisfied without the approval of her mother. In vain Sir David laughed, as she related George Somers’s awkwardness, or Mary’s fits of passion, if Lady Jones did not smile also. Unconscious of the reason, she knew that her mamma was not always so well pleased at these little sallies of her childish wit.

Lady Jones had found it useless to express her displeasure before Sir David, who always made an excuse for Winifred, and was often more inclined to blame her mother in giving the reproof, than his daughter for deserving it. Silence, therefore, was the only way in which she showed it; and Winifred learnt from hence, to think more of her mother’s si-

lence than all her father’s commendations.

When about eight years old, she began more fully to appreciate the superior kindness of her mother,—to value it above that of her too indulgent father,—and the precepts of the former were engraven still deeper in her heart.

In that part of the morning which Sir David usually spent in bed, Lady Jones had, with some difficulty, prevailed on him to dispense with Winifred’s company, as his man-servant, who was his chief attendant, was always in the room (except when the gentler offices of a nurse were performed by herself.) These hours were entirely devoted to Winifred’s improvement in reading, writing, and arithmetic, who was soon greatly delighted to find that she could form a letter, and read a fable almost as well as the Somers’s.

Every afternoon, when her father went to sleep, Lady Jones taught her to work; and, after a few attempts, Winifred had to display to him, on his awaking, the side of a pocket-handkerchief, or some part of her doll’s apparel, which she had hemmed. So that she could learn without his seeing her brow clouded, or that the attention which she was obliged to pay to her work did not stop her entertaining prattle, he had no objection to her doing it.

He would now have extolled his own plan of letting her alone till she was old enough, and she would learn of herself, had not Lady Jones’s love of veracity, and her wish to instil it into the mind of Winifred, induced her to say that it had not been acquired without care and attention.

“Winifred will not say,” added she, “that it has not cost her some trouble to learn even this; but now she feels a pleasure in useful employment, I hope she will be induced to learn more.”

“Yes, indeed, papa, I thought it very hard at first,” said the little girl, “and that I never should learn any thing:—you used to tell me it would make me cross, but now I like it better than playing with you.”

Sir David laughed, and placing her on his knee, told her she was a good girl to speak the truth, but she might have done it with a little more civility. Winifred was surprised to see no smile on her mother's lips; convinced that she wished her to learn and to find pleasure in it, she expected her to approve of what she had said. On the contrary, she was silent, and Winifred waited with some anxiety till her hour of going to bed, as then she was generally accompanied to her chamber by her excellent mother, who, after dismissing the servant, took the opportunity of reminding her of the faults which she had committed during the day.

As soon as they were alone that evening, Winifred began: "Mamma, I think you were not pleased with me when I said I liked better to learn of you than play with papa: was that wrong?—It was the truth."

"You must learn to discriminate, my child: it is certainly right to speak the truth when you are asked a direct question; but you should be careful not to offend or hurt the feelings of another by speaking it unnecessarily. You were not asked which you preferred; therefore, you should not have risked the displeasure of your father. It was very good of him not to be angry: he is often ill, and suffers much pain; and if you can amuse him any part of the day, it ought to give you as much pleasure as improving yourself."

"Oh! I see it, mamma: I was wrong, for he is very good to me; but I thought to please you."

"Be assured, my dear, you will never please me by displeasing your father."

"But, then, mamma," said Winifred, turning an inquiring look towards her, as she sat by the side of the bed, "you are not always pleased when he is. I see you look grave when he laughs; and though you do not say any thing, I know you are not pleased."

"I am glad my Winifred takes so much notice of my looks: may they continue her affectionate monitors!" said Lady Jones, tenderly kissing her.

"I will tell you when I am not pleased: it is when you make him laugh, because George Somers has thrown his knife and fork down a dozen times at dinner, and overturned the table in endeavouring to reach something beyond it; or when you are telling him of Mary's anger, how she stamps and raves if she is contradicted. I think it a pity you should make the faults of your companions a subject of mirth; the awkwardness of George proceeds from his misfortune, and is rather to be regretted than ridiculed. You know his right arm is weakened by an accident in his infancy; and as to their faults, I should be better pleased if you concealed them."

"If it is wrong, mamma, it amuses papa,—and you say, I should endeavour to do that!"

"Innocently, my dear. It is not your father's disposition to receive amusement from the exposure of others, but his fondness for you sometimes makes him unmindful of your faults. It is more my province to guard you from committing wrong—his to prevent you from receiving any. If George had been here this morning, when you were learning to make the letter *K*, and gone home, and told how awkward you were, how should you have liked it? Were he to hear how often you amuse your father at his expense, he must pronounce you very ill-natured; therefore, even to amuse him, you must not relate what would pain the feelings of another, any more than you should say to him what would hurt his."

"I understand you, mamma; and will never do it again: pray tell my dear papa that I am sorry I said what I did to him this afternoon."

"No, my dear, not unless he mentions it to me; it might remind him of a fault, which, perhaps, his affection for you has prevented his seeing,—be more careful for the future, and remember, that 'truth is not to be spoken at all times.'"

Winifred continued to find new pleasure in improvement; but mindful of her mother's precepts, she was also happy to amuse her father. No longer pleased with being idle, she



endeavoured to improve the time which she spent with him, by asking him to hear her read.

"Can you read the newspaper to me?" said he. "No, papa, but one of my pretty stories,—do let me read it to you."

He consented, and was delighted at the pleasure which she found in understanding the tales, and which he called the quickness of her apprehension. After this, he often desired her to amuse him with a story,—but it was the remarks which she made, and not the tale itself, which afforded him entertainment. If she read without making any observation, the book was dull, and soon ordered to be laid aside. Winifred saw this, and certain of approbation from her father, every thought which arose in her mind flowed from her lips. She would often have exceeded the bounds of propriety, and have thought many a foolish speech a wise one, had not her mother's admonitory looks warned her when she was wrong.

One day, after returning from a visit to her young friends, the Somers's, she expressed a wish to learn the Multiplication Table.

"That would be an endless job," said Sir David, "two or three years hence will be time enough: you will forget it again before it can be useful to you."

"No, papa; Mary Somers is not so old as I am, and she can say it very well. I learnt the first line while I was there;—only hear me. Twice two are four, twice three are six," &c. &c.

"The girl's a prodigy!" exclaimed the delighted father, "she will be a female mathematician!"

"What is quickly learnt is easily forgotten," said Lady Jones, less enraptured; but if Winifred will take pains, she may learn the hardest part of the Table, as well as the least difficult."

"That I will, mamma; I shall be so glad when I have learnt it all,—then I may go into Multiplication."

"Not so fast, my dear," said her ladyship, smiling, "you will have to go through Subtraction first; but, with

attention, every thing will be easy to my Winifred."

This was true, for her capacity was good, and she possessed a retentive memory: such an expression from her mother encouraged her to improve far more than the lavish encomiums of her father.

He did not wish her to be kept in ignorance, but disliked that any part of her time should be occupied in what would draw her attention from him. He had himself received an excellent education, and, till illness increased his natural indolence, found pleasure in literary pursuits; but, latterly, Winifred had so many charms for him,—her efforts to amuse him excited so much of his attention, that her conversation, the newspapers, backgammon, with now and then a visit from his friends, constituted his chief employments. Among these, however, his daughter held the principal place: except when the politics of the day were very interesting, the newspaper was laid aside as soon as she entered the room;—the backgammon table was never resorted to till she had retired; nor did a visit from his friends afford him much pleasure, if they did not admire Winifred as much as he did.

With so fond a father, whose valetudinarian habits required domestic pleasures, it cannot be denied, that our little heroine was in great danger of being spoiled. The only child preserved out of so many, she was the dearest object of attention to both her parents, although they evinced their affection in different ways. Sir David would have wished her never to be contradicted, or compelled to do what she did not like; while her mother, more attentive to her real happiness, endeavoured to convince her that it was wrong to seek only her own gratification.

"Remember, my child," said she, "that those only are truly happy who can also rejoice in the happiness of others. It cannot be in your power to make all your acquaintance happy, but to rejoice when they are so, adds to their happiness and to your own."

*Diocesan Visitation.*

*Fayetteville, (N. C.) April 22.*—This town has been favoured with a visit from the Right Rev. RICHARD CHANNING MOORE, D.D. Bishop of the Dioceses of Virginia and North-Carolina; and we have witnessed a series of religious services connected with the Episcopal Church, which were exceedingly solemn, affecting and impressive.

On Saturday evening, the 17th instant, the rite of confirmation was administered to nearly sixty. On Sunday morning, St. John's Church was solemnly consecrated to the worship of Almighty God. On the afternoon of the same day, the Rev. GREGORY TOWNSEND BEDELL, M. A. was instituted as the Rector of the parish; on Monday morning, Mr. HENRY M. SHAW, A. B. one of the teachers of the Fayetteville Academy, was admitted to the Holy Order of Deacons; and on Monday evening, the Bishop delivered a discourse to a crowded auditory on the subject of the pastoral office of the Redeemer. His valedictory was delivered with great feeling and tenderness, and if the parting prayer of the Bishop should be seconded by the pious efforts of the inhabitants, Fayetteville will have reason to thank God for his paternal visit.

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*Diocese of South-Carolina.*

ADDRESS OF THE CLERGY TO THE BISHOP.

*Charleston, Feb. 17th, 1819.*

Right Reverend and Dear Sir,

As it is the first time that your Clergy have had it in their power to meet you in a body, since you have been consecrated for that high and important office, to which you were at the last meeting of the Convention elected by the unanimous suffrages of the Clergy and Laity, they embrace the earliest opportunity of tendering you their affectionate sentiments of respect and regard, and offering you their sincere wishes for your happiness and prosperity both spiritual and temporal.

Your Clergy are convened, upon this occasion, Right Reverend and Dear Sir, under peculiarly affecting circumstances, and consequently with peculiar sensations. Whilst they bear in mind, and love to cherish in their hearts, the recol-

lection of the talents, the virtues, and the kind services of their late much beloved, and deeply lamented Diocesan, they cannot but be thankful to the Supreme Disposer of events, that he has been pleased to supply his place with one whose talents and past useful labours, augur so favourably for the future welfare of a bereaved and afflicted Church. They remember that you spent the vigour of your youth, and your best strength, in this state, and that the Church attained a rising character through your unwearied exertions, and the blessing of the Almighty upon them. Several of them likewise know, that even whilst at a distance you were solicitous for this child of your care, and that you took a deep interest in her prosperity: and it is no small addition to their gratification, that one who, from early childhood was brought up and educated in South-Carolina, has been found worthy to fill the important trust.

May your valuable life be spared for many years to come; and may you be endowed with health and strength, and filled more and more with all the Christian virtues and graces, in order to fulfil the promise which has been made in your election and consecration.

Your Clergy, Right Reverend Sir, feel persuaded that you are fully sensible of the arduous duties, and the responsibility of your high office; and they have no doubt, but that often recalling to your mind the expression of the apostle, "who is sufficient for these things?" you, by fervent and unremitted prayer, seek the aid of him, who has promised to his Bishops to be with them "always, even unto the end of the world."

Your Clergy likewise remembering the promise of their Lord, "that if two of them shall agree on earth as touching any thing that they shall ask, it shall be done for them of his Father which is in heaven," sincerely offer up their petitions at the throne of grace on your behalf.

And they furthermore pledge themselves (as they are indeed in duty bound to do) upon all occasions to judge you with that charity, which the Gospel enjoins, in conformity with their ordination vows, reverently to submit to your wise government, cordially to support you in all useful measures, and frankly to give you the aid of their advice, whenever you shall call upon them for it. An absent brother, who is unavoidably prevented from attending this Convention, the worthy Rector of St. Helena's Church, Beaufort, unites with his brethren in this pledge. In his letter, addressed to the Secretary of the Convention, he says: "I am the more concerned at this unavoidable absence, as it is the first Convention in which we shall have an opportunity of meeting our present Diocesan, and, as on that account he might



naturally look for the presence and general support of his Clergy. Although absent in body, I trust, I shall be present in spirit, and desire, through you, to express to him and to my brethren the unfeigned tokens of my regard."

Relying upon your goodness to receive this their address, and confiding in your wisdom for the arrangement of all measures, your Clergy conclude, Right Reverend and Dear Sir, with a reiteration of their good wishes for your happiness and prosperity, and a heartfelt expression of their respect, esteem, and dutiful affection.

John Jacob Tschudy,  
Rector of St. John's, Berkley.

Paul T. Gervais,  
Andrew Fowler,  
Robert S. Symes,  
Christian Hanckel,  
Christopher E. Gadsden,  
Maurice H. Lance,  
Albert A. Muller,  
Henry Gibbes,  
Allston Gibbes,  
John White Chanler,  
Frederick Dalcho,  
Thomas Frost.

(REPLY.)

Charleston, Feb. 18th, 1819.

To the Presbyters and Deacons of the Protestant Episcopal Church in South-Carolina.

Respected and Beloved Brethren,

YOUR kind communication, conveyed to me by the hands of a Committee of your number, demands my most affectionate acknowledgments. So cordial a welcome of me to the place which I had been appointed to occupy among you, gives new animation and strength to the confidence with which, in accepting this appointment, I felt myself authorized to rely on the friendship of my brethren. The pledge which you have, at the same time, so liberally tendered, of your countenance and support, in the administration of the episcopate, brings with it a call, which I cannot and would not wave, to be constantly mindful of the condition on which it rests: and while with all the *faithfulness on my part*, which is implied in the obligation of this pledge on yours, present to my mind, I pray your candour for error and deficiency; I cannot less earnestly solicit your firm preference, on all occasions which may demand it, of the interest and the honour of the Church, according to the prescribed doctrine, discipline, and worship which you are sworn to observe and defend, to any claims which, in virtue of my office, I may be supposed to have on your coincidence with me in sentiments, or your co-operation with me in conduct.

VOL. III.

We have, my Brethren, in common, an interesting work in hand. "*We are labourers together with God,*" for the "repair of the waste places," of a Church, which, once fair and flourishing, had been marred and spoiled, almost to its ruin, by a combination of causes, of which, it is as unnecessary as it were painful to remind you. From this work, one, who presiding over it, animated you by the example of his cheerful, patient diligence, and with the eminent ability of a "wise master builder," shared with every brother "the heat and burden of the day," was taken from you by the hand of a mysterious Providence, ere half of that which he had wished and thought to do was done. Blessed be the memory of that most excellent man of God, called thus early to his reward!

It has been my desire and my purpose, Brethren, in coming again among you, to aid you in carrying on the work which had been so happily prosecuted by you, under the conduct of your late beloved Diocesan. I bear on my mind, you may be assured, the full weight of the solicitude incident to the duty, to which, in the exercise of a most important responsibility on your part I have been called. I know that my ability to bear it, "*standeth only in the name of the Lord, who hath made heaven and earth.*" The assurance of your kind sentiments, and of your assistance and support, which is before me, is evidence of the common experimental truth, that the succours which the Lord dispenses to those who seek his aid, are dispensed through the instrumentality of human agency; and the encouragement which I have received from it, will be an animating admonition, still to look to him for help; and still to trust in him for strength.

A body of Clergy, indeed, thus united among themselves, and thus cheerfully pledging themselves to the full purpose of their office, in concurrence with the authority to which they are voluntarily subject, is the best blessing which one in the station in which he, "by whose spirit the whole body of the Church is governed and sanctified," has been pleased, in his Providence, to place me, can reasonably desire to rest, on the commencement of his official cares: I shall proceed to the work assigned me, in the hope, and with the prayer, that this expression of the divine goodness may accompany my progress; and mindful of the obligation that is upon me, to *endeavour* that it be not withdrawn through unworthiness, on my part, of its continuance.

With earnest prayers to God for your happiness, now and for ever, I am your affectionate brother.

NATHANAEL BOWEN.



## BISHOP BOWEN'S ADDRESS.

AGREEABLY to the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop delivered the following address:—

*My Brethren of the Clergy,  
and the Laity,*

It being made my duty, by the 45th Canon of our Church, "to address you on the affairs of the Diocese since the last meeting of the Convention," I proceed to this duty, under the influence of a respect for the authority enjoining it, which forbids that even the little which circumstances have admitted that I should be able to communicate, should be withheld.

The short period of time which has elapsed, since I received authority to enter on the duties of the office, from which another had carried with him to the tomb, the regrets of the whole household of our faith, has afforded opportunity of a personal visitation of a small portion of the Diocese. In the month of November, in returning into the State from an absence which circumstances had made necessary, during part of the summer, and in the autumn, I visited, and held divine service at Camden, Claremont, and Georgetown. At the first of these places, the small congregation, which has, within a few years past been formed, is still unsupplied with a minister; and having no place of worship, is not assembled, except on occasions rarely occurring, when Clergymen may transiently visit the town. The Vestry have acceded to a liberal proposal of assistance made to them by the Trustees of the *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina*, in order to the maintenance of a minister; and the hope should not be relinquished, that they will carry into effect the purpose which they express, of erecting a Church, and otherwise exerting themselves, to become in all respects furnished for the regular administration of the word and ordinances. It is a reasonable object of solicitude, that in a situation so hap-

pily adapted to the useful diffusion of its influence, the ministry of our Church, should be settled on a respectable and permanent footing.

It was grateful to me to find, on my arrival at Claremont, that the zeal and liberality of the congregation there, had at length been blessed in the engagement of one to take upon him the charge of their Church, whose well known fidelity in other situations, affords good ground to hope, that through the instrumentality of his labours, the Lord will give them to increase and abound in the fruits of his spirit.

On the state of the parish of Prince George, Winyaw, Georgetown, from even the short opportunity which I had of observing it, I feel that I may congratulate the churches here assembled, as bearing marks of much improvement, made within a short period, in both a temporal and spiritual point of view. The spirit with which its affairs have been conducted, on the part both of its minister and vestry, is the spirit of that prudent and peaceful piety and zeal, which we cannot too earnestly desire to see every where prevalent within the borders of our communion. It may be reported of to you, as a happy and flourishing Church, characterised in an eminent degree by that Christian harmony and order, godliness and charity, which, as they are the best happiness and ornament of a Church, afford, at the same time, an earnest and pledge of its continued and increasing welfare and prosperity.

In January, I visited the parish of St. John's, Colleton. This respectable parish, now vacant by the resignation of the Rev. Mr. Gervais, is in a comparatively prosperous state; having been greatly benefited by the attention given to its affairs by the Clergyman just mentioned, the necessity of whose declining to serve as its Rector, is matter of reasonable regret. The funds of this parish are ample; and the disposition is not wanting to apply them liberally in the maintenance of its offices, when some small embarrassment, at present existing, as to a suitable residence

for a Clergyman, shall have been removed.

In St. Matthew's parish, which has also recently been visited, there is a happy prospect of a restoration of the long suspended offices of the Church. The congregation, though small, consists of such as evince a readiness to make a generous exertion of their ability, in providing for the expenses of the Church; a disposition of which, a person, affecting, under the different names of Williams and Percy, the character of a Clergyman of our Church, artfully attempted, since your last meeting, to avail himself. His imposture was, however, happily soon exposed, and the parish rescued from the evil which might have been its effects.

The ordinations which have taken place, since my entrance on the duties of the Diocese, are the following.

The Rev. Maurice H. Lance, was admitted to the holy order of Priests, at Georgetown, in November. On the 20th of December, a stated ordination was held in St. Michael's Church, and Mr. Francis P. De Lavaux, and Mr. Henry Gibbes, were admitted to the holy order of Deacons. On the 6th of January, (the Festival of the Epiphany) at a special ordination held in St. Michael's Church, Mr. David J. Campbell, was admitted into the same order of Ministers. Mr. John W. Chanler has been also ordained a Deacon at the opening of this Convention. Mr. Edward Rutledge and Mr. William Wilson, who had been received as candidates for orders, are preparing to be ordained, the one at New-York, and the other at Philadelphia, by the authority of letters dimissory from this Diocese. Mr. Levi Walbridge and Mr. Edward R. Lippit, (the latter by letters dimissory from the Eastern Diocese,) have been received as candidates for holy orders.

Under a provision made by the Society for the Advancement of Christianity, I have very recently employed the Rev. Mr. De Lavaux, on a temporary tour of missionary services, of which no report can be expected until he shall have had time to accomplish more of it.

The Rev. Mr. Campbell has been a short time engaged, under similar circumstances, on missionary duty, in St. Stephen's, upper St. John's, and St. Mark's parishes; where he has held divine service five times, and baptized ten children.

It is a circumstance in which the Protestant Episcopal Church in South-Carolina cannot too much rejoice, that the institution which has furnished the means of thus giving useful employment to ministers immediately on their entrance on their calling, has been permitted so greatly to prosper, in the hands of those to whom the conduct of its affairs has been committed. It has been the happy instrument of much good, and from the present flourishing state of its funds, there is reason to anticipate a considerable extension of its *aid to the Church in this Diocese*, in the support of Ministers, in the education of pious young men for the ministry, and in the diffusion, in concurrence with the ecclesiastical authority, by missionary labours, of the comforts and counsels of Christianity, and of sound religious knowledge and sentiment by means of tracts, published for gratuitous distribution. In the month of September last, this Society made a tender of assistance to several of the destitute parishes of the state. This plan for the extension of the means of maintaining Ministers to Churches, supposed to be unable singly to defray the expenses of a settled ministry, contemplated the union of Christ Church parish with the Church on Sullivan's Island, in the receipt of an annual donation for three years of five hundred dollars; of St. Andrew's and St. George's, Dorchester, on the same terms, and of the upper and lower congregations of St. Mark's parish. It at the same time proposed five hundred dollars a year, for three years, to the congregation at Camden. To what extent their views of usefulness, in this distribution of their means of doing good, will be successful, is yet uncertain. The Church at Camden is the only one which has officially assented to their proposal. To Trinity Church, Columbia, have

ing strong and well founded claims on the attention and concern of all the members of our Church in this Diocese, the Society has more recently proposed assistance to the amount of one thousand dollars a year, for three years. It is hoped that such aid, should it be accepted, will enable the Vestry of that Church, to strengthen its condition, beyond all ordinary danger of decline.

It is grateful to me that I have authority to mention also that this Society has obtained the consent of the chief mourner, next the Church itself, for the late lamented Bishop of the Diocese, (his pious and excellent widow,) to the publication, by them, of a volume, or volumes, of discourses of that eminent servant of God, in which "though dead," he yet may long speak the words of instruction, exhortation, and admonition, by which, in his ministry, the Church was so greatly edified.

An institution which has already ministered so much to the necessities of *the Church in this State*, and from which, as auxiliary to, and in harmony with it, so much good may reasonably be anticipated, claims a continued interest in our affections and prayers.

A Sunday School, for the benefit of the Poor of our Church in this city, and others, was instituted sometime in the year 1817; which, under the superintendence and conduct of the Rev. Mr. Fowler, is thus far flourishing and useful. Children are here well instructed in Christian knowledge, according to the Scriptures and the Liturgy of our Church, and are trained to religious faith, practice, and worship, on purely evangelical principles. It cannot too earnestly be desired that similar institutions should be formed, with reference to the case of the poor, whenever circumstances will possibly admit of them. Experience has so fully shown the utility of schools for the gratuitous religious instruction of children, that I can have only here to express a regret common to all our minds, that the sparse population of our parishes in the country, and the imperfect and often interrupted manner in which

they have been, and are supplied with ministers, have put it in our power to contribute so little, in this way, to the benefit of the poor. Indeed, I shall express, I have reason to believe, a common sentiment of members of our Church, when I lament that the poor in general are, under existing circumstances, so much excluded from the benefit and care of our ministry. The evil is not irremediable, and demands the anxious consideration as well of those who would consistently serve the Lord of their faith, as of those who are suitably concerned for the welfare of the civil state.

The change which has taken place in the state of the Diocese, by the addition of ministers, charged with the care of parishes, has been less than our wishes would have prescribed. The Rev. Mr. Parker Adams, from the Diocese of New-York, has taken charge of the Church at Claremont, and the Rev. Mr. Osborne, a Deacon, from the same Diocese, is, for the present, the minister of the Church on Edisto Island. The Rev. Mr. Symes, from the Diocese of Virginia, is officiating, under a temporary engagement, as assistant minister of St. Paul's Church in this city.

An invitation of the Rev. Mr. Muller to the charge of St. James's parish, gives us encouragement to hope, that so important a portion of our Church as that has reason to be considered, will no longer be without the benefit of a regular and efficient ministry.

Many Churches in this state are still without the services of a settled Clergyman. There are Clergymen also without parochial or any stated employment. Were these provided with employment, however, there still would be room for more. We cannot but deplore the deficiency of labourers in the vineyard of our Lord. The evil is not, it is true, peculiarly our lot. Our Church is, in every part of the Union, inadequately supplied with ministers. The number of candidates for the ministry does not keep pace with the wants of the Church. This is to be attributed, in great part, to the want of encourage-



ment to enter on this calling, arising from the prospect of a competent maintenance in the exercise of it. It is also owing to the discouragement of the wishes of young men of piety, disposed to devote themselves to the *work of the Ministry*, proceeding from the want, in our Church, of means of a regular ecclesiastical education. To these causes of the great deficiency of ministers in our Church, we cannot too earnestly entreat the attention of all those who wish her prosperity. How shall the waste places of the Church be repaired, or how shall she arise and shine with the glory of the Lord upon her, unless her members will take up more liberal purposes of provision for the education and support of those who serve in her ministry? On the first of these subjects, there is a spirit of enterprise and liberality manifested by other denominations of Christians in the United States, which we cannot but approve and honour. Would to God that it were an object of our emulation! Then might we bear before the Lord our full share of the honour of winning men to Christ for their good. And the Church, of which we are members, eminent among all the Churches of the earth, for the scriptural purity and soundness of its doctrine, the reasonableness and beauty of its worship, and the primitive constitution of its ministry and discipline, so happily consistent with any modification of the civil state, be equally eminent in the eye of the Christian world, for its influence on the moral character and condition of society, and making ready a people prepared for the Lord.

The solicitude with which I have long been affected, on this subject, will not permit me to close this address, without reminding this Convention, that I may, through those who compose it, remind others of our communion, that the last General Convention of our Church adopted a purpose, which had been greatly urged upon the attention of that venerable body, by those who had successively represented in it the Churches of this Diocese, of creating a general seminary of theological education. This

excellent design has not been carried into effect. Means have not yet been provided of any thing more than feeble, incipient operations. It will be time to despair of our Church's advancement to the rank, which, by its intrinsic character, it has a right to claim among the Churches of Christendom, when such a purpose shall be frustrated through the impracticability of obtaining funds, in a communion comprising so large a share of the temporal prosperity of the country, adequate to its accomplishment. Until then it is our duty to urge its claims. When a moderate estimate is taken of the numbers of those who compose the Protestant Episcopal Church in the United States, it is wonderful how small a contribution from each would complete the object. Shall then such an object be abandoned in despair? Shall the Church, in whose character we have reason to indulge the same laudable pride, which our fathers fondly transmitted, as an inheritance they had happily received from theirs, be seen every where to languish and to linger in an existence, scarcely admitting any service by which the Lord of the Church is honoured, because there are not means of adequately providing it with the sustenance which, through the ministry of his word and sacraments, he ordained that it should receive?

My Brethren, let us now proceed to the business of the Church, in the spirit of Christian brotherly love, and Christian holiness of purpose and conduct. Let us endeavour, as we have prayed, that "he who did preside by his Spirit in the councils of the apostles, may be present with us," by making this, as far as human infirmity and imperfection will admit, a scene meet for the presence of God.

N. BOWEN.

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NATURE.—By Bishop Horne.

YOUNG trees in a thick forest are found to incline themselves towards that part through which the *light* penetrates; as plants are observed to do in a darkened chamber towards a stream of *light* let in through an orifice, and as the ears of corn

do towards the south. The roots of plants are known to turn away, with a kind of abhorrence, from whatever they meet with, which is hurtful to them; and, deserting their ordinary direction, to tend, with a kind of natural and irresistible impulse, towards collections of water placed within their reach. The plants called *Heliotrope* turn daily round with the sun, and, by constantly presenting their surfaces to that luminary, seem desirous of absorbing a nutriment from its rays.—Surely all these afford a lesson to man.

THE note of the cuckoo, though uniform, always gives pleasure, because it reminds us that summer is coming. But that pleasure is mixed with melancholy, because we reflect, that what is coming will soon be going again. This is the consideration which embitters every sublimary enjoyment!—Let the delight of my heart then be in thee, O Lord and Creator of all things, with whom alone is no variableness, neither shadow of changing!

### Christian Courage.

THE gentleman of whom the following instance of true courage is recorded, has been long known as a distinguished statesman, and a leading member of our national legislature.

IN the fall of the year 1817, General — challenged Colonel — to fight with him; and offered to resign his commission that he might be at liberty to evade the laws, and have the precious privilege of shedding the blood of a fellow-creature. What was the answer of the Colonel? Did he, with the same barbarous disposition, accede to the proposal, and hasten to select the weapons of slaughter by which an immortal soul might be sent, unprepared, to the tribunal of God? No—let it be known, and published through the land, to his honour, that, in defiance of public opinion, and the opprobrium of being called (as he was) *coward* and *hypocrite*, he had the *courage*, as well as the *principle*, to fear God rather than man. The following is an extract from his answer to the challenge:—"I proceed to tell you, that I am restrained from accepting the alternative which you propose, paramount to all human authority—I respect the public opinion too highly, perhaps; but I have now

been, for more than two years, in communion with the Church in which I was born, and I cannot violate my solemn vows to God for the applause of the world. As a *man*, I ought not to accept your challenge; as a *Christian*, I cannot."

Who will say that Colonel — was deficient in that genuine courage which is not the property of every subaltern in society, but which belongs exclusively to the truly great and good? And we would ask whether the custom of duelling would not soon be without an advocate in the country, if men, possessing equal influence over the public sentiment, were, in similar cases, to imitate his example?

### FOR THE CHRISTIAN JOURNAL.

THE following version of the 84th Psalm was written by a young man, about 17 years of age. Twelve months before he was engaged in learning a mechanical trade. His turn for study, and the modesty and propriety of his deportment, have secured for him friends, under whose auspices, after a few months' preparation, he entered college very creditably, and is now gratifying his natural thirst for the acquisition of knowledge. We hope the divine blessing will be with him in accomplishing the design he has formed of devoting himself to the Christian ministry.

### PSALM 84th.

Quam dilecta, Deus, sancti penetralia templi  
 Queis liceat læta sacra referre manu:  
 Tempore quum festo meriti celebrantur honores,  
 Et cadit ante aram victima multa tuam!  
 Sed procul, ah! procul, ipse vago; nunquamne revertar,  
 Nec mæstis carere solitudinibus?  
 Sub templi tectis et ad ipsa altaria nidum  
 Construit, et grato carmine pendet avis.  
 Gaudia concipiunt volueres mea: heu mea fata!  
 Tu patria prohibes, limitibusque sacris.  
 Felices, citharis adeunt qui templa canoris,  
 Et gratis complent vocibus illa suis;  
 In mentem revocant tua munera, nec dolor ullum  
 Carminibus ponit lætitiæque modum.  
 Felix, munifica tribuis cui gaudia dextra,  
 Inceptum firmo dum pede carpit iter:  
 Spes alit, inque dies augentur pectore vires,  
 Et jam nunc finit "tædia longa viæ."  
 Ætas in melius mutabilis omnia vertit:  
 Post hyemem veniunt tempora verna, feram;  
 Agricolis sænus reddunt data semina terræ,  
 Autumno fruges jam referente novas.

Saepe rosas, vidi, demissaque lilia eulmos  
 Ut noctu marcent languida, mane vigent :  
 Sapius et vidi solem, ut festinat amictu  
 Imbrifero sese condere tectus aquis ;  
 Rigit ille tamen roseum caput ; Ille nitentes  
 Induitur radios, exhilaratque diem.  
 Me pulsum patria, loca dum deserta pererro,  
 Hostis agit, quoties itque reditque dies.  
 Nec, nisi, cum primum sese intendentibus  
 umbris,

Nox venit rabido desinit ore sequi :  
 Ast eademque dies, eadem mihi noctis imago,  
 Hæc renovat luctus semper et illa meos.  
 Sic olim profugus mæsto quum tempore vates  
 Mandavit querulæ tristia verba lyræ ;  
 Audierant colles : gemitus et saxa dedere,  
 Flevit et ad tremulum mobilis aura modum :  
 Audierat miseros late nox humida fletus,  
 Et fudit lacrymas nox quoque roriferas.

### Translation of the above.

How lovely, O Lord, are the shrines of  
 thy sacred temple, to such as there offer  
 sacrifices with joyful hands, when thy  
 name is praised on the festal day, and man-  
 ny a victim falls before thine altar ! But,  
 alas ! I wander far from thence. Shall I  
 never return and be free from sadness ?  
 Under the roof of the temple, and at thy  
 very altars, doth the bird build its nest,  
 and repay the privilege with a grateful  
 song. Even the birds enjoy that pleasure  
 of which I am deprived. Ah ! cruel is my  
 fate ! Thou dost debar me from the sac-  
 red boundaries of my native country.—  
 Happy are they who go up to thy sanctu-  
 ary with sounding harps, and fill it with  
 their grateful voices ; they call to mind  
 thy kindnesses, and their joyful songs  
 never end. Happy is he for whom thou  
 portionest out joy with unsparing hand,  
 whilst he advanceth on his way with sure  
 feet. Hope is his support, his strength is  
 increased, and soon he endeth his trouble-  
 some journey.

The changeful years translate all things  
 into a better state. After fierce winter  
 cometh spring. The seeds committed to  
 the earth repay an increase to the husband-  
 men, when autumn now displayeth his rich  
 harvests. Often have I beheld roses and  
 drooping lilies which pined away at eve,  
 yet flourish again in the morning. Oft-  
 ener have I beheld the sun bury himself  
 beneath the waters, wrapped in a stormy  
 cloud, and yet he repaired his rosy head,  
 clothed himself with shining rays, and  
 again brightened the day.

Me, driven from my country, and a wan-  
 derer through these desert places, an ene-  
 my each day pursueth, nor ceaseth from  
 the bloody pursuit until the night hath  
 arrived, with the lengthening shades. But  
 to me, the day, and the darkness of night,  
 are both the same, for each continually  
 reneweth my grief.

When thus the exiled Prophet of old,  
 in a time of grief, committed these sad  
 words to his plaintive harp ; the hills

heard him ; the rocks returned his moan ;  
 the wind sighed to the trembling notes ;  
 from afar, the humid night heard his  
 grief, and shed tears of dew.

### The Old Church of England-Man.

#### AN EXTRACT.

RELIGION once, when wiser paths we trod,  
 Was a plain, honest, quiet trust in God.  
 No creeds were bandied with polemic art,  
 And Faith, unwarp'd by fancy, sway'd the  
 heart.  
 The good man, then, with little mental la-  
 bour,  
 Honour'd the King, fear'd God, and lov'd  
 his Neighbour :  
 Their several things to Heaven and Cæsar  
 gave,  
 And thought no Bishop, but the Pope a  
 knave.  
 At Church on Sundays wore his smartest  
 gear,  
 His purpose not to criticise, but hear ;  
 Knew half the service, ere it came, by rote,  
 Join'd the responses, took no short-hand  
 note :  
 Stood up to tune the psalm with all his  
 might,  
 And mark'd the text, to con it o'er at  
 night ;  
 Till the sixth head was seldom seen to doze,  
 And always waked in time to catch the  
 close.  
 At meals, unless the Vicar was his guest,  
 Himself, ere touch'd the smoking pud-  
 ding bless'd :  
 Thank'd Heaven each night and morning  
 for its care,  
 And to his prayer book, only, look'd for  
 prayer.

### The Religious Maniac.—AN EXTRACT.

———— in many a breast there lies  
 A stubborn fiend, no charm can exorcise :  
 Fierce tyrant of the bosom's desert lair,  
 Which Zeal has garnish'd for his house—  
 Despair.  
 Yon walls are lofty, and the jealous gate  
 Not often on its hinge is heard to grate—  
 Pause ere you draw the bolts ; they seldom  
 ope  
 For any who have yet to do with Hope.  
 But if resistless impulse urge you on  
 To see the piteous wreck of Reason gone,  
 Wrap round your heart a triple mail, and  
 steel  
 Each sense, and bar it from its power to  
 feel.  
 For me—Oh ! how much rather would I  
 tread  
 Some charnel-house, fresh heap'd with fes-  
 tering dead ;  
 There o'er the body's foul corruption brood,  
 And watch the flesh-worm glutting on his  
 food ;



Than God's own image lost in ruin find,  
 And shudder mid the lazar-house of  
 mind!—  
 Within, a long dim gallery, through the  
 wall  
 Cheerless, and scanty are the rays that fall:  
 And better were it light should never flow,  
 Where the gay sunshine does but flout at  
 woe.  
 On—on again—it matters not who dwell  
 On either side, in this or yonder cell.  
 Pass we the slaving ideot's leer; the  
 frown  
 Of the mock monarch with his paper  
 crown;  
 The joyless laugh's fierce merriment; the  
 scream  
 Of those who in their savage mirth blas-  
 pheme;  
 And the grim maniac, whose infuriate  
 knife  
 Cares not whence gather'd, so its food be  
 life.  
 On, till that open door delays you, there  
 Mark well how much of suffering man may  
 bear;  
 High overhead a single window rais'd,  
 Frowns rough with bars of iron, and un-  
 glaz'd;  
 Day glimmers darkly through, but the  
 sharp sleet,  
 Rain, snow, and north winds, fully on it  
 beat.  
 Naked the walls, except where staples  
 show  
 Chains, now unneeded, once have hung  
 below.  
 So narrow, little more than one good  
 stride,  
 Would bear you cross its bounds, from  
 side to side.  
 Yet far too much this scanty range for him  
 Who sits within, unmov'd in face or limb:  
 So gaunt, so speechless, and his stony eye  
 So fix'd with steadfast gaze on vacancy;  
 Rapt in such trance, so lifeless in each  
 part,  
 He looks as modelled by some Sculptor's  
 art.  
 Thus daily, nightly, for on that sad brow  
 Sleep rarely sheds his soothing poppies  
 now;  
 Reckless of hour or season, with no  
 thought,  
 Save by the fearful dream within him  
 wrought!  
 Link'd not to Time, but to Eternity,  
 And living but in that which is to be:  
 Ev'n in the body's coil he feels all soul,  
 And thinks himself beyond his earthly  
 goal,  
 Before his eyes, already round the seat,  
 Where vengeance calls him, countless  
 millions meet:  
 Rang'd on the left, he dares not raise his  
 sight,  
 And views no Saviour in the source of  
 light.

He hears the doom which trumpet tongues  
 proclaim,  
 And his heart burns, with the predestin'd  
 flame.  
 Oh! might he quench Hell's furies, and  
 again  
 Shrink back to slumber from the gulph of  
 pain;  
 From the devouring worm within him fly,  
 Once more be mortal, and for ever die!

The Curate.—AN EXTRACT.

MINE are a humble Curate's parish plans,  
 I marry, christen, church, and publish  
 banns:  
 To the sick couch the word of healing bear,  
 And smooth the dying pillow by my  
 prayer:  
 For Sundays, mend my theologic pen,  
 Read much, and rhyme a little now and  
 then.  
 My home all smiles and welcome; 'tis in  
 truth  
 The golden Paradise I fram'd in youth:  
 The enchanted clime, where fancy loves  
 to dwell,  
 Till age, and cold experience, break the  
 spell.  
 Around the board my cherub babes are set,  
 (I only have two olive-branches yet.)  
 One with bright sparkling eye, and rosy  
 cheek,  
 Already tries a thousand ways to speak:  
 Runs to her mother's knee when strangers  
 come,  
 And knows a kiss will purchase her a plum.  
 A Boy, my younger, and all boys, you  
 know,  
 Are like their Fathers, or are fancied so.  
 Thus, light at heart, I quarrel not with  
 time,  
 Nor think a cheerful countenance a crime.  
 \* \* \* \* \*  
 For not the less because our little span  
 Of life we measure, gently as we can;  
 Nor less within us burns the hope which  
 shows,  
 A more abiding city at its close.  
 Still may I feel, as each brief moment flies,  
 How high the Christian's calling, what his  
 prize!  
 Strive for the mastery till the goal be won;  
 Yet plead my Saviour's blood when all is  
 done!  
 And when the trumpet wakes me from  
 my bier,  
 See round me all my heart has cherish'd  
 here.  
 To the bright judgment seat of Grace  
 above,  
 Not as an hireling, lead my fold of Love;  
 Before their Heav'nly Shepherd bend in  
 pray'r,  
 "The lambs thy bounty gave me all are  
 there."  
 How bless'd to find the flock which I resign,  
 Confirm'd for everlasting ages mine: